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Life and Light for Woman.

VOL. XXXI.

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No. 3.

CHINA.

MEETINGS OF THE TUNG-CHO MISSIONARY SOCIETY.

BY MISS MARY E. ANDREWS.

IN the early days of our Tung-cho church we started a little missionary society for our women. The number was very small,—only fifteen women in the church,—and a few others who might be called inquirers. All of them joined the society. They

were very ignorant of everything outside their own little, narrow lives. They could cook their frugal meals, and make their simple clothing, and look after the home and the children—in a way. But apart from that, and what they had learned of Jesus, they knew nothing. Education is not for women in China. What are women for but to bear children and be housekeepers? So thought husbands and fathers, but we thought differently. Since these women had come into the Lord's family they needed something more, and all of them under our teaching were learning to read. Slow, painful work it was for some of them, especially the old women, and I think only one of the number had reached the



MISS MARY E. ANDREWS, OF TUNG-CHO, CHINA.

point of reading in the Bible. We wanted them to be intelligent in the things of the kingdom; to know of the Lord's work in other lands, and to be interested in it. And to this end we bent our energies. Our women were all poor. Most of them had no money they could call their own, but we hoped they could, with their husband's consent, save a cash here and another there from their small housekeeping expenses, and so be able to

give something to the Lord's work. A few were supporting themselves and their families by sewing or housework, earning so what would, in this land, be considered starvation wages; and these few were better off pecuniarily than any others of our company. We couldn't ask them to pledge any definite amount, but we did ask them to promise that they would do what they could, and we promised to double whatever they might raise. Bravely they set themselves to save that they might have something to give, and the result was a constant surprise to us. We had no idea they could do so much.

And the monthly meetings! They were not what one would call model meetings, but I think they were meetings where the Lord Jesus loved to be. First, the women were all in their places; or if one was missing we knew it was some absolute necessity which held her from coming. Here sat a mother with a baby in her arms, and one or two others hardly more than babies clinging to her; there an old woman leaning on her cane, and evidently very weary with her walk; and, again, a young woman who had braved the disgrace of being seen in the streets for the sake of the meeting she loved. And the bright, happy faces told that it was a joy to be there.

A missionary hymn, a little Bible word and a short prayer opened the meeting. A large part of the hour was given to a study of some one country. True, the women could not study. There was no missionary literature in their language, even if they had been able to read it. But the leader of the meeting—we missionary ladies took our turns in leading—had given much time to preparation. First had come the search for material, the study of books and periodicals for information in regard to the country chosen, its manners and customs, its objects and forms of worship, the work being done there, and little incidents of that work likely to interest our women. Then it would never do for the leader to give it all. So the material gathered was carefully divided into little parts suited to the capacities of the women, and these parts were given them beforehand by word of mouth, and repeated over and over, that each woman might have something to tell at the meeting. Often the parts were very poorly told after all the trouble. There was much to be done by the leader, of adding and correcting and connecting, to make the story complete. But it paid. Whatever else was forgotten, no woman would forget the part she had herself told; and it was one of the little things which helped to make each one feel that the meeting was her very own. Then they grew interested in the country they were studying, and were all ready to take part in the little season of prayer that followed. The prayers were not eloquent. An unsympathetic listener might not have found them uplifting. Remember, the voice of prayer had been an unknown sound to them only a little while before. They were simple prayers; some hesitating,

some with many repetitions, some too long, because the one praying had not learned how to stop. But I think they came from the heart, and that the loving Father bent his ear to listen. A hymn or two closed the meeting. And the singing! Well, Chinese women all want to sing, and think they can if only they know the words. Time and tune are minor matters. Certainly the singing was not melodious to a cultivated ear, but I think there may have been melody in it to the ear of Him who was listening for heart music.

One important part of our meetings I must not fail to mention. On the table stood a little basket, and each woman as she came in dropped into it the little string of cash, which meant for her so much of thought for the meeting all through the month; so much of careful planning; so much of self-denial. Now and then some one would drop in a second string for a sick one of their number who, unable to come herself, had yet sent her little offering, for no one was willing to miss the collection. Perhaps the joy in giving had something to do with the lighted faces of those dear women. And I doubt not the Master, sitting over against the treasury, knowing and understanding all, said, "Well done!"

Many changes have come to our church in the years which have passed since then. Most of that first little company have passed on to the heavenly home. But our numbers have increased many fold, and interests have broadened in many ways. Our little missionary society was long since merged in a Woman's Christian Association. The hearts and hands of our women are reaching out in many directions, and the missionary meeting is no longer what it was to that first little circle, *the* meeting of the month. I rejoice in the growth, in the outreaching, in the manifold interests. And yet, now and then, my heart turns back with a real longing to those dear little missionary meetings of long ago.

TURKEY.

WOMAN'S MISSIONARY SOCIETY IN HARPOOT.

BY MRS. C. H. WHEELER.

BEING at home on a furlough in 1868, when the Woman's Board was formed, and having the privilege of giving the missionary address at the ever memorable meeting at East Boston, where Mrs. Bowker opened her beautiful home and entertained more than one hundred guests, I had every opportunity to hear the discussions of the earnest founders of the now flourishing Woman's Board.

These women came from all parts of New England, and some from other parts of the country. It was very evident that they meant business, and understood that going out of old paths they would meet with opposition. Mrs. Bowker had the power to enthuse and inspire, and that clear vision which, like the old prophets, looked far into the future. I believe we all caught something of her inspiration; mine lasted until I returned to my home in Armenia.



MISS SARA MEDZADURIAN.

Our women had been instructed to give, and we were often cheered by the little gifts that came to us for the American Board. There were now two Protestant churches in the city of Harpoot, with ten or more in the villages on the plain. Filled with the enthusiasm of that East Boston meeting, I talked over the subject with my missionary associates, and the result was an organization for the women of the Harpoot Protestant churches.

The Armenian women entered into this work with the same earnestness that I had seen in this country. We called a meeting, and a goodly number were present; officers were chosen from the Armenian ladies—for we were very sure that they were the ones that should do the work, supplemented only by advice from the missionary ladies. Mrs. Shimavonian, the wife of the pastor of

the first church in Harpoot, was unanimously chosen president; Mrs. Melkon, the wife of Professor Melkon, for treasurer; with Miss Sara Medzadurian, a teacher in the girls' seminary, for secretary. We wish we had photographs of all these officers; but the flames at the time of the massacre destroyed all we had, and we can only give you the face of our beloved Sara, who is now the wife of Rev. H. B. Garabedian, of Lawrence, who loaned me this photograph, taken in Harpoot about the time she became secretary, which office she held for seven years.

It was decided to send letters to all the pastors and pastresses of the neighboring churches, all of whom expressed joy over the organization of the Armenian Woman's Missionary Society. It seemed wise to make this

society both home and foreign, as a part of the money must be given to the Kurdish work, as it was for Kurdish-speaking Armenians, who, living in Kurdistan, were in great poverty and darkness, but among whom a most hopeful work had opened, through the conversion of one of their number educated at Harpoot, and who became the first missionary to Kurdistan.

We wish we could take you into some of these meetings, that you might see the earnest faces with the glad smile that illuminates them as they bring their gifts of money, or what can be turned into money. Here comes blind Marta with a pair of stockings; she has washed, combed and spun the wool into yarn, then had a portion of it dyed red, blue and brown, so that the toes might be of various colors. As the women do not wear shoes in the house the stockings are never plain. We wonder how this blind woman is able to make such beautiful stockings, but here comes a buyer, and Marta can hear the money as it falls on the plate. Now another poor woman comes up shyly to the missionary and brings in her many-colored handkerchief a dozen eggs. "Hanum, I have no money, but these eggs are fresh, and I thought you would give the money." See how pleased she looks as she takes the money and drops it onto the plate. Here's a woman with a bib-like article, doubtless a part of her trousseau when she was married, for it is beautifully embroidered with many-colored silks; another has a paper of raisins, and here is some dried fruit and sweet paste which these poor women have taken from their home supplies, that they may not come with empty hands. Ah! here is a woman with a silver box, one of her wedding gifts, which perhaps her husband's mother gave her to keep her jewelry in. Over yonder a woman is cutting off a gold coin from her necklace, and her companion is waiting for her with a silver bracelet in her hand. Is anything too precious for the Lord?

How often have we felt that all the Marys in that Oriental land were not dead; and I am sure the Master has often stood over against the treasury when these poor widows have given in their mites.

We recall many happy meetings and earnest reports. The missionary parlor, enlarged by opening the bedroom and hall, soon becomes all too small for our gatherings and we adjourn to the church. Gifts come from many of the outside churches; many of these churches are in the villages, a day or two days' journey away, and the poor women are not able often to make the journey to the city, even though they may have a donkey to ride on.

We also formed societies in our girls' school, and some of them proved very efficient. The Girls' College had four societies, and they decided to send their money directly to Africa for Nomdehui and Susiwee, in Mrs. Edwards' school in South Africa. Letters and photographs of the African

girls came, which greatly interested not only the girls but their mothers. It was most encouraging when, after the Girls' College was burned, Inanda's girls sent sympathy in a money donation, saved by much self-denial, to the girls of Harpoot.

Massacre, famine and great suffering have almost crushed out Armenia, but these societies still live and work on; for God-given inspiration and resolves put into action are always eternal.

JAPAN.

SOME INTERESTING VISITS.

MISS A. H. BRADSHAW.

MISS BRADSHAW, who is a most devoted and successful teacher in Sendai, asks us to go with her to some homes in her vicinity, and we share with you these glimpses into Japanese interiors. "First we visit a young woman who



STREET NEAR MISS BRADSHAW'S HOME.

will go soon with her baby to join her husband in San Francisco. Her home is specially precious to her, for her betrothal lasted seven years. Her only brother was drowned, so the carrying on the family name depended on

her, and her parents wished to adopt the future husband. But the man of her choice was an only son, and his parents could not forego their claim. So for this long while the hard question was debated, and the lovers clung most faithfully to each other. Finally this arrangement was made: If children came, the first was to bear the name of her family, and be adopted by it, all other children to take the name of their father. Then



THE YOUNG WIFE.



A JAPANESE HOME.

there was a great church wedding. In the photograph the young wife stands in the foreground, while the mother looks out through the bars of the window. It appears that however much religious ceremony may accompany a marriage in Japan it is not legal till the *seki*, or public registration of name and residence, is changed. This change is sometimes delayed

for years, thus making divorce an easy thing. The missionaries find it a difficult matter to teach the Japanese to look upon legal marriage from the Christian standpoint.

“The next glimpse is of a home both foreign and Japanese in style. These pendants are not Japanese lanterns, but yellow persimmons hung up to dry. The family are Greek Christians, and the adopted daughter, now a bride, is a nice, devout little girl, most helpful in the woman’s meeting.

“Next you will see a nice little lady, a graduate of Kobe College, with her two children. The boy stands still, playing he is a soldier with his popgun,



GRADUATE OF KOBE COLLEGE.

but the little girl objects to staying in any one position a minute. These children come to our Sabbath school, as they live near. The father is a professor in the higher middle school here, and the mother goes into society quite a good deal, but only comes to church on special occasions, I am sorry to say.

“Another wife of a teacher, who had been grounded in temperance principles in Kyoto school, finds it a trial to serve wine, as she must when the government teachers meet at her house. Our married graduates from girls’

schools living in one city or town greatly need to form an association for stimulus and society. Such a binding together would be a safeguard, and help in many hard places.

"In another home we find three children who are in Mrs. De Forest's classes. The father is an army man, and has given up coming to church. The mother finds it hard to withstand his influence; still, as the Bible woman when here holds weekly meetings at her house, there is hope that she will be led to the right way. When the grandmother died, a few months ago, there was both a Buddhist and a Christian funeral."

The first view shows us a street near Miss Bradshaw's home. She has a Sabbath school of seventy little girls like these in her house each Sunday.

Shall we not pray earnestly for these women and children, that the light given to us may shine on them also?



MISS A. H. BRADSHAW.

CEYLON.

A WOMAN'S MISSIONARY SOCIETY.

THE formation of a woman's missionary society is an event of such common occurrence in America that it scarcely arrests the attention. But that such a society is formed in Jaffna is quite a different matter and calls for more than a passing notice. When the first society was formed in America, few expected it to be the beginning of such a mighty force in the evangelization of the world. With this in mind, our society, though small in numbers, is big with the promise of what is yet to be. We consider this event of such importance that we give it large space in our report.

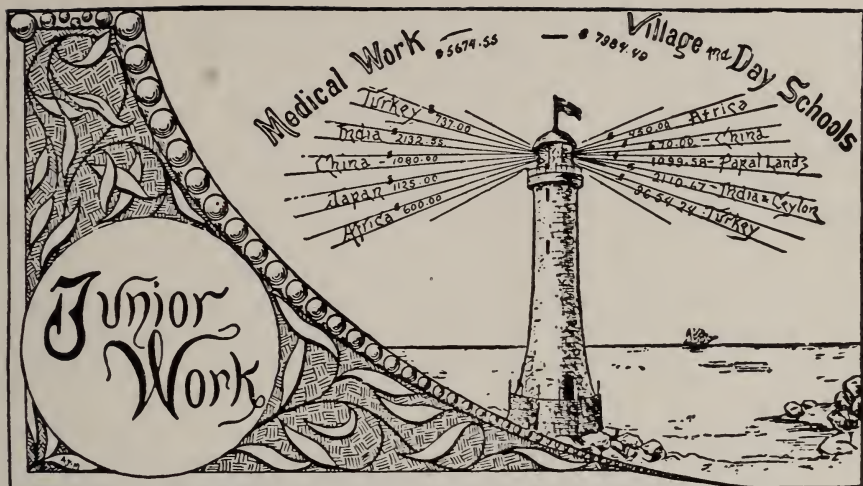
At the May meeting of the Native Evangelical Society one of the Tamil speakers spoke on this topic, "What Our Women Can Do." He vividly pre-

sented what women's societies had accomplished in other lands, and proposed that our Christian women of Jaffna should organize a society. The women who were present were much impressed with the thought. Some of our missionaries had previously proposed this, but it had never seemed to take hold of our Tamil women.

In July Mr. G. S. Eddy, one of the traveling secretaries of the Student Volunteer Movement, came to Jaffna. A large part of his message to the Christian churches was that they received so much from the Lord that if they did not become missionary in spirit they would grow cold and worldly, and instead of increasing would decrease. He pointed out how great need there was in India for just such help as they could give. The impression they had previously received was quickened into action. Two of the Christian women of Oodoville called some of the leading women of the congregations of Navaly and Manepy to a conference, and a small meeting was held July 17th. Pastor Elialawly presided, and those present formed themselves into a society. Mrs. Chelliahpillai was appointed secretary, Miss Howland president, and Dr. Curr vice president.

With a view to strengthening the society, invitations were sent out to all the American Mission churches, calling all the women to a meeting at Oodoville. On August 1st nearly two hundred women were present. Miss Howland presided, and addresses were given by Mrs. Mills of Manepy, Mrs. Arwusam of Panditeripo, Mrs. Chelliahpillai and Dr. Curr, followed by the pastor of Oodoville church and Rev. R. C. Hastings. The wish for a Woman's Missionary Society was unanimously expressed, and a committee was appointed to draw up a constitution. An executive committee was chosen, consisting of one woman from each church, who was to be the missionary leader in her own church, and its representative at the committee meetings of the society.

According to the constitution, each woman desiring to become a member shall pay an entrance fee of one rupee and accept a "mite box." She at the same time promises to put some coin, a cent or half a cent, into the box each day with a prayer for the work of the society. The boxes were the gift of individuals. Batticotta church was the first to hold a meeting in the interest of this society, and thirty-two members were enrolled the first day. Other churches followed, and while we are preparing this report we learn that eight churches have joined, with a total membership of one hundred and seventy-three.—*From the Annual Report.*



HINTS FOR A CHILDREN'S MISSIONARY MEETING.

BY MISS M. C. E., BROOKLYN, N. Y.

THE children gather promptly; they know the meeting will open promptly. Their good attendance and eager anticipation speak of personal invitations, of the Band's reputation for pleasant meetings and earnest work. The appearance of the room creates expectancy; charts or maps, mottoes, pictures or curiosities are visible.

The ideal missionary meeting is thoroughly missionary. The Scripture has been chosen for its missionary lesson. The prayer of a senior member has led the children close to the heart of the Master, where together they have presented their missionary petitions. The collection service is dignified, for "these pennies we send where we cannot go; thus we become with Jesus a part of God's great plan for evangelizing the world."

Thought has been given to the composition and detail of the programme; it aims to teach something definite, is bright, and in some respects unique. The children chosen to present it have come well prepared, for they have been taught that in making this meeting helpful, they are doing something for Jesus.

The meeting is not too long; interest is alive to the close. The children, likely, tarry in little groups around the several members of the corps of helpers who have been chosen for their winning power.

Jesus once called a little child and set him in the midst of his disciples; to-day Jesus has been seated in the midst of the children. "I love our Mission Band," they say. Work for Jesus, work with Jesus has made them happy. They feel the dignity and value of their service. They go home to "talk missions."

This has not been a gathering of premature saints, but of live children, subject to the influence of One who said, "And I, if I be lifted up from the earth, will draw all men unto me."

CHILDREN'S MEETING IN MONTCLAIR, NEW JERSEY.

The accompanying cut shows a unique arrangement for a series of children's missionary meetings. It needs no explanation, but is most suggestive for leaders who are seeking novel ways to interest children.

EXCURSION TICKET.

GOOD FOR
SIX FOREIGN TRIPS
or the
Children's League
First Congregational Church, Montclair, N. J.

Personally conducted and visiting special points of missionary interest.

Leaving Grand Central Depot, New York, Dec. 31, 1900
Returning May 29, 1901.

Reckonous F. C. L. R. Last Monday of Each Month, 1.30 p. m.

- VI New York to Peking**
Via Hong Kong and Shanghai
Includes trips to Great Wall and the Ming Tombs
Visits to Miss Brewster, Miss Chapin, Dr. Smith
Return through Siberia by Grand Canal and the new Siberian railway.
- V Through the Sultan's Dominions**
Visiting
Gentel, Estera and Nulara Turkey
Ciling in Akabah, Harpoon, Nagrasa and
Samarangha
Photographing at Cochinurea
Turkish Inver Metal Street.
- IV New York to Ponape**
Via San Francisco
Steamer at Hawaii for Micronesia.
Touching at Kaula, Rak, Ponape and other
islands
N. B.—Hatchinsh and overboard kelpyegaber.
- III New York to Africa**
Through the Dark Continent
From Cape Town to Cairo.
Short stops at Zuluand, Natal, Johannesburg.
Visits to the Cape of Good Hope
A few African chiefs interviewed.
Caution—Beware of the Asai!
- II New York to Japan**
Via Singapore
Through the Philippine
From Yokokama to Manila
Stopping at Kiso, Osaka and Kobe, with visits
to the Doshisha, and the Japanese Parliament.
- I New York to Mexico**
Via Niagara, St. Louis, Santa Fe and
El Paso
Visiting
Guadalupe, Hermosillo and Chihuahua.
N. B.—Special observance T.M.A. Dilling and
P.O. Box 1000, El Paso.

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

III. THE RISE OF WOMAN'S WORK AND CONGREGATIONAL WOMAN'S BOARDS.

THERE existed no union of missionary interests among women until the first year of the nineteenth century, when a "Female Society for the Diffusion of Christian Knowledge" was formed in Boston,—the first foreign missionary society of this country. It was short-lived, but gave rise throughout New England to "Cent-a-Week" societies. In 1815 maternal associations were formed in Portland, in Boston, and neighboring towns. These held quarterly meetings to interest children in mission work, especially in educating some heathen child. Many such societies were started, but they had little organization, and toward the middle of the century few were still in existence.

In 1817 the American Board appointed two women missionaries to the Cherokee Indians; the first attempt to reach the heathen through woman's effort.

As facilities for travel increased, Christian people learned of heathen lands, of the degraded condition of Eastern women, and the social system which prevents any man, even a physician, from penetrating their seclusion. David Abeel, an American missionary in China, returned in 1834 and made the first appeal for woman's work. He declared no nation can be regenerated till its women are uplifted, that missionary wives would never be numerous or free enough to accomplish the task, and urged that single women, supported by women at home, should devote their lives to Christianizing heathen women and heathen homes—lest missionary effort prove ineffectual. Mr. Abeel's appeal was answered in England that same year by the "Society for the Promotion of Female Education in the East." This Society continued its beneficent labors till a little over a year ago, when its work was passed over to more recently formed societies and its existence as an organization came to an end. Others followed in England and Scotland, in Europe, in America and elsewhere, till to-day there are Woman's Boards, independent and auxiliary, with an income of \$2,600,000. No specific work was undertaken in the United States till 1860, when women of six denominations, inspired by Mrs. Doremus, of New York City, formed the "Union Missionary Society," which stood alone for eight years.

During our Civil War woman's help was demanded, especially in hospital and sanitary relief, and then she first learned the advantage of systematic and concerted effort. When, following the war, tidings came from heathen lands that at last barriers were weakening and homes becoming accessible, many women were trained and ready to undertake this greater relief work. In 1867 a few earnest women in Boston, deeply impressed by reports from the field, and seeing the urgent need of helpers, determined to engage in the task of sending the gospel to fifty million heathen women and children. After eight months of correspondence and consultation with secretaries and missionaries, a meeting was held in January, 1868, in the Old South Church, and an organization formed, which was incorporated the following year as the Woman's Board of Missions, to co-operate with the American Board in supporting unmarried women, appointed in connection with the Prudential Committee to the foreign field, and such approved work as funds should allow. Many clergy and laymen were doubtful of the wisdom of the undertaking, but owing to the efficient labors of Mrs. Bowker, for twenty years President of the Board, and those associated with her, its plan was so broadly conceived and developed that the Woman's Board became not only a success but a stimulating example, and other denominations soon followed.

The Woman's Board of Missions of the Interior was organized nine months

later in Chicago. Identical in method and purpose with the Board in Boston, they cover the territory from Ohio to the Rocky Mountains, and are supporting seventy-six missionaries.

The Woman's Board of Missions of the Pacific, organized in 1873, has five Branches in the Coast States, with headquarters in San Francisco, and contributed last year \$5,557.

The Woman's Board of Missions of the Pacific Islands originated in 1871, from the influence of a Micronesian missionary stopping in Honolulu on the way to her field. Its officers are largely descendants of early missionaries, and it has done noble work among foreigners in Hawaii, as well as supporting laborers abroad.

The Woman's Board of Missions of the Congregational Church in Canada consists of twenty-seven auxiliaries, aiding in home work and supporting under the American Board seven missionaries in West Central Africa.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Our pleasure in the increase in contributions the first two months of our new financial year is turning to sorrow over the rapid decrease of the gain. The report for the month ending January 18th as compared with the same month last year shows a falling off of \$675.59, leaving the total gain for the three months only \$866.67. When we take into account that the report last year showed a decrease over the previous year, the figures are not encouraging. While there may not be sufficient cause to sound a note of alarm, we must remember that the best working months of the year are passing, and that the necessities of the work are immediate and imperative. The trumpet call of God's providences the past year in China, in India and Africa are still sounding in our ears, and the opportunities which bring their consequent responsibilities are in danger of being lost past recovery.

THE LENTEN OFFERING. By the time this number of LIFE AND LIGHT reaches our readers the season for our free-will Lenten offering will be at hand. We rejoice in the fact that the custom of extra gifts at this time, by vote of the delegates at our last annual meeting, has come to be a permanent one in our Board. It may not be expected that every society will make this offering every year, although there are many who have done so and are intending to

continue it. We wish, however, to urge that the matter be considered every year in our branches and auxiliaries, and a definite, prayerful decision reached whether to undertake it or not. We fear there are many societies who let the matter pass without sufficient thought upon it; but let us remember that neglect of an opportunity like this has the same effect as a deliberate refusal to remember our Lord's suffering and death in a way that we believe would be most acceptable to him.

THE WORLD'S We believe there can hardly be any organization of women,
LOSS. and even a very few individuals, who do not feel a sense of personal bereavement in the death of Queen Victoria. It would seem, however, that this sense must be greater among missionary organizations whose work is among peoples under her beneficent sway all over the world. No student of missions can fail to appreciate the immense advantage of laboring under a Christian government,—the safety of life and property, the just treatment of both missionaries and native converts, the grants in aid so liberally furnished for different departments of work. Her reign is spoken of only in superlatives—the longest life and longest reign of any monarch, the greatest development and extension of a kingdom ever known under any one ruler. It is a great thing to have lived in the blazing light of a throne for sixty-four years and never to have made a false step; but is it not a greater thing to have been so beloved that tears have been shed at her bier in hundreds and thousands of homes in every part of the globe? We all appreciate the great Queen, but do we not best love to think of her as showing the possibilities of Christian womanhood—as a devoted wife and mother, as consecrated to the Lord Jesus Christ, humbly and lovingly trying, as the lowest of us may, to follow in his footsteps? Do we not love to think of the beautiful example of a Christian home that she gave to all the world of her womanly sympathy for sorrow and suffering everywhere? We love to think of the message of an Indian princess to the missionary doctor years ago: "Did you not tell me our Queen was good and gracious? that she never heard of sorrow or suffering without sending a message to say how sorry she was, and trying to help? If you will only tell our Queen what we Indian women suffer when we are sick, I am sure she will feel for us and try to help us." And the quick response, "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India." And the result—the Lady Dufferin hospitals for women established all over India. Adequate expressions of loss must be left to other pens than ours, but as we seem to be standing by the bier at Windsor, we cannot refrain the smallest of tributes.

MRS. S. J. HOUGH. One by one the older workers in our Woman's Board are passing on to the heavenly home. Among these is Mrs. S. J. Hough, formerly Vice President of the New Haven Branch, and later Secretary of New York State Branch. She came to us in the early days of our history, and threw herself into the work with whole-souled enthusiasm. Many will remember her bright presence in our meetings, her intelligent earnestness in the deliberations of the delegates, and the zeal with which she tried to carry out the plans adopted by the Board. The last messenger came suddenly while she was visiting friends in New York City, but did not find her unprepared. She is now with the great throng in the other world who, we cannot doubt, are still one with those who remain here in the blessed service.

ANNUAL MEETING. It will be remembered that the Committee on Place for the Annual Meeting of the Board next November were not able to report before the close of the last meeting. We are happy to say, however, that we have received a most cordial invitation from our Berkshire Branch to hold it in Pittsfield, Mass., and it has been accepted with much pleasure. The beauty of the Berkshire Hills and Pittsfield hospitality are known far and wide, and both will form a delightful setting to what we hope will be an interesting and profitable meeting.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN. The annual meeting of the corporation who have in charge the raising of money for the International Institute in Spain was held on Thursday, January 26, in the chapel of Old South Church, Boston. The report given by Mrs. Gulick of the conditions in the Institute at Biarritz shows a most satisfactory state of things, notwithstanding that both teachers and scholars sorely feel their exile from Spain, away from their homes and the people among whom they wish to work. Delightful and stirring addresses were given by President Hazard, of Wellesley, President Woolley, of Mt. Holyoke, Professors Jordan, of Smith, Colman and Bates, of Wellesley, and others. Much enthusiasm was roused, and gifts amounting to \$2,700 were presented during the hour. The total sum already contributed and pledged is now about \$68,000. A plan for securing the aid of girls in colleges and schools in this country, by which students are asked to provide for rooms at an expense of \$300 each, is proving most successful. Now that an abiding-place for the Institute is assured in the near future, the prospects for the future are very bright.

A MEMORIAL. A memorial booklet* of our martyred missionaries in Pao-ting-fu has been prepared by Miss Alice M. Kyle, a friend of Miss Morrill and Miss Gould from childhood. It consists of sketches of their life and

*To be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston. Price, 25 cents.

work and tributes from friends and co-workers, but is mainly the story of their service in Pao-ting-fu, as told by themselves in letters to friends extending over the entire term of years from 1889 to 1900. For these letters we are deeply indebted to the families and friends who have kindly loaned them for this purpose. It is a great gratification to be able to preserve this record of two noble lives, arranged by the sympathetic hand of a devoted friend.

INTERDENOMINATIONAL CONFERENCE The Fourth Conference of the Woman's Board of Foreign Missions in Canada and the United States was held in Marble Collegiate Church, New York City, commencing Wednesday afternoon, January 16th, and closing the following Friday noon. The audiences, although not large, were composed largely of Board officers and those supposed to be experts in various departments of work, gathered with the one purpose of gaining from each other all possible help and inspiration. The programme was composed of formal papers followed by free discussions on such subjects as United Study of Missions, Co-operative Publications, Value of Missionary Exhibits and Interdenominational Educational, Evangelistic, Philanthropic and Medical Work in the field. The speakers represented Presbyterian, Methodist, Reformed Protestant Episcopal, Congregational, Friends, Evangelical Lutheran, United Presbyterians Boards. The papers were well written and suggestive, and the discussions brought out many practical and helpful thoughts. Good-fellowship and friendly feeling were most evident all through the sessions, and a definite outcome was the appointment of two committees on co-operative publications, one to consider the advisability of issuing one or more books for use in the home churches and one for the same consideration as to books for women in mission lands.

DEATH OF DR. ELIAS RIGGS. As we go to press, word has been received of the death in Constantinople of Dr. Elias Riggs, for more than sixty-eight years a missionary of the American Board in Turkey. Miss Prime writes of his death as follows: "Dr. Riggs passed away on Thursday very quietly and peacefully. They could hardly tell when he ceased to breathe. A few weeks ago he had a hemorrhage of the lungs which weakened him very much. His mind was clear to the end and he has worked up to within a few days of his death. About a day before he died, when he had ceased to hear and was too feeble to speak, he wrote in a trembling hand, 'It must be that God is calling me; I cannot hear the voice of man.' And then there were two words, 'now' and 'awake,' which he could not fill out. He was buried on Friday in the midst of a long storm which had made travel most difficult. It was a very small audience to do honor to such a great and

gifted man, but there will be a memorial service at the Bible House. It was a very happy occasion, for no one could really mourn. A rare and gifted mind had been hampered by a weak and failing body, and all rejoice in his release and happiness." A sketch of his life and work will be given in the Monthly Leaflet of the W. B. M. for February.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ADELAIDE DAUGHADAY, SAPPORO, JAPAN.

I HAVE waited until after our Missionary Conference before writing, as I wanted to tell you about it. It was a glorious meeting—a miniature Ecumenical Council. The last one was held seventeen years ago. It was my good fortune to arrive in Japan in time for that, and it gave an insight into the work and a breadth of view such as, perhaps, years of actual experience might not have done. During this Conference of 1900 many, of course, were present who attended at that time. Then the gathering consisted of comparatively young people, as the work was also young; to-day these could be distinguished from among the later comers by their silvered heads and faces touched by care and sorrow, yet illumined by a joy that told that the intervening years had been a period of growth, spiritual and intellectual. Also we had among us some of the noble pioneers who constituted the first Conference in '73.

It was a pleasure to sit in the gallery and look down upon the unique assembly. Here and there sat a missionary from China in picturesque native costume; again, there were Salvation Army officers in a mixed dress, besides some Japanese Christian friends.

One felt when looking upon faces marked with such earnest and high purpose that such a body of men and women must constitute a mighty force for righteousness. Missionaries should be good people. They are separated from the great world with its trivialities, false ambitions and exhausting pleasures, and can devote all thought and energy to the highest pursuits of life, the only things that are worth while. Yet in a sense they are really more a part of it than ever before, as, exiled from home, they take a wider outlook upon life and are more deeply interested in many lands and causes than would be possible if their thoughts were concentrated upon one country. This Conference reminded me of the great Jewish festival, the Feast of Tabernacles. That was celebrated for eight days, the time that this continued. That was a harvest festival, a Feast of Ingathering, a season of great rejoicing and thanksgiving for mercies received. This also occurred in the late autumn; and when the efforts and results of the past years were

recounted, all rejoiced at the assurance that, by God's blessing, a harvest had been gathered in, and that there was reason to believe He would still more abundantly send down showers upon this eager, aspiring nation until beautiful Japan shall become a garden of the Lord, a dwelling-place of righteousness. Also the Feast of Tabernacles was a time of reunion of the Jewish tribes at their great national center, Jerusalem; so this Conference brought together people from the entire Empire to the heart of this nation, the city of Tokyo.

The discussions on the varied and intensely practical questions were carried on in such a wise, catholic and spiritual manner as to impress one more than ever that in true Christianity there is, "in essentials, unity, in non-essentials, liberty, and in all things, charity." Some of the evening meetings were addressed by Japanese reformers, who are doing much to lead the thought of their countrymen into high, moral lines. Also one evening during Conference Week the Salvation Army held its annual meeting. The great hall was thronged by an intensely interested audience, mostly Japanese men of gentlemanly bearing; and when the officers of the Army, and also a valiant missionary, referred to their rescue work of young women,—a work that has recently stirred the nation by its persistence under the most strenuous opposition, by its revelations to the lawmakers that good, existing laws were merely a dead letter, and by its final triumph after a fierce struggle,—the enthusiastic applause of the audience was most inspiring. From start to finish the Conference was a season of spiritual strength, and an education for better work in the future.

The American minister and Mrs. Buck most courteously and delightfully entertained the Conference one evening at the Legation, the Japanese Imperial Band playing our national airs. Count Okuma also threw open his large garden, with its magnificent collection of rare plants, especially orchids, to the Conference. Other very encouraging things mark these closing months of the century, such as the passing by the Diet of the Anti-tobacco Bill, and a vast reform in the educational methods of this country in discarding a great number of the cumbrous ideographs, that have so fettered the progress of students, and introducing to a limited extent the Roman character instead.

FROM MISS JENNIE D. BALDWIN, RUK, MICRONESIA.

Your letter of August 19th, '99, was received October 16th, 1900. As over seventeen months elapsed between the arrival of the Star last year and the supplies this year we felt quite shut in, and wondered what was transpiring in the great, wide world. The constant demands on time, strength and

thought did not give us an opportunity to grieve, and we labored day by day knowing our Father would provide in his own time and way. When the third term of school closed, in July, we thought surely the vessel would arrive during vacation, which was lengthened from two to seven weeks to give our girls an opportunity to preserve the bread-fruit. There is generally a small crop of the fruit during December and January, but the large harvest comes in the summer months, and preserving fruit of any variety means work. This does not entail stewing over the fire with burned fingers and flushed cheeks; a shell to scrape off the skin and a large knife to divide it are the only implements required. Visions of ease probably float through the mind of the busy housekeeper, but to prepare bread-fruit by the hundred means blistered hands, aching arms and cut fingers. After baking it in the sunshine it is packed away in holes in the ground, which are lined with grass and banana leaves. In a few days the fruit softens, when the girls work it over, then cover with fresh leaves and heavy stones.

The harvest ended and no ship arrived; indeed, we ceased straining our eyes, scanning the distant horizon for a tiny speck, and started another term of school. On the second day of the seventh week of the term we were awakened with a lusty "Sail ho!" but after the many weeks and months of waiting we scarcely dared to hope until she entered the passage and headed for Kutua Point. The native man and woman who accompanied Miss Logan to Australia arrived safely; letters and magazines, both old and new, were indeed welcomed; but no helpers, and we can truly say the laborers are few. If Dr. and Mrs. Hyde sailed for Ruk *via* Guam we have very dim prospects of their speedy arrival. All the Japanese schooners stop there on the return trip, and in this mail we received a letter from Mr. Kelton, of Guam, requesting us to inform friends to forward no more letters *via* Guam.

Mr. Stimson's health is improving, and although still suffering he has been busily engaged erecting the small house for the printing press. Of course the boys of the Training School assist, but these natives are not mechanics and need constant watching. When once erected we only hope there will be a sufficient force of laborers to man the press, for text-books are in demand, and a small amount of pure literature would be a great blessing. Even in Christian America we do not expect children to read their Testaments all day Sunday. In this language there are three little stories with a moral, which our girls read over and over again until one would imagine they could repeat them entire without looking at the few sheets of paper. Notwithstanding this lack, Sunday is not a gloomy or tiresome day in the school. When well, we all attend morning service and Sunday school in the afternoon. Between services our girls teach women who are unable to

read and little children the memory verses of the Sunday-school lesson, sing, and look at our illustrated Bible stories. In the evening we sing with them for three-quarters of an hour, and the day closes with a prayer meeting, which the older girls conduct. At present they are endeavoring to heed the command, "Love one another." Gossip and slander are prevalent evils among the ignorant and uneducated in the home land, but our girls are striving to obey the Golden Rule. There are many failures, and we long for more literature in their language to broaden the range of conversation, also simple stories to illustrate and bring home forcibly the truth.

The addition to our house, for which the Woman's Board made a special appropriation, was completed in the spring. It would be difficult to accommodate our girls without this additional dormitory, which is large, airy and very comfortable for this climate. We extend hearty thanks to the Woman's Board for so kindly supplying our need. There are thirty girls in the school, also a mother and baby; the latter we are protecting until some way opens for them to return to the Mortlocks. There are also little girls in the neighborhood waiting for admission, but we debate, as they are probably but eight years of age. The vileness and immorality which stalks abroad even in the daylight make us feel that we must immediately open our arms, protect these little ones and teach them the way of purity and life everlasting.

We lead a very quiet and uneventful life, seldom having even the opportunity to visit the women in our neighborhood; but protecting girls in this heathen district means constant vigilance. When weary with watching, I have wished that a high stone wall surrounded our premises, but then remember that house plants perish with the first adverse wind, and we are aiming to develop strong characters. Our hopes are not yet realized, and we need your most earnest prayers that we may be enabled by power divine to give unto these babes the sincere milk of the Word.

Our Work at Home.

THE IDEAL MISSIONARY MEETING.

BY MISS BELLE M. BRAIN.

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim, the greater the achievement. Water seeking its own level never quite reaches it, yet the higher the source of the stream, the stronger the play of the fountain,

In every missionary meeting there are four things to be considered—preparation, place, people and program. Perhaps the ideal meeting can best be discussed under these heads.

PREPARATION.

Back of the ideal missionary meeting must be ideal preparation, for missionary meetings—ideal ones, at least—do not “just grow.” They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

PLACE.

The place in which a missionary meeting is held has much to do with making it ideal or otherwise. Whether it be held in the church parlor or at the home of some member matters little, so long as it is bright and attractive, and adapted to the purpose.

There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. For many societies, however, especially large ones, the church parlor, with its central location and ample space, is probably the best.

But church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. This state of affairs, however, is not without a remedy. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

It is said that the late Mrs. F. S. Scoville, wife of ex-president Scoville of Wooster, owed much of her remarkable success as a missionary leader to the pains she took to make the meeting place attractive. After her death her friends recalled the fact that no missionary meeting over which she presided, either in her own home or at the church, was ever held without the brightening touch of flowers, if it was nothing more than a single rose in a tiny vase.

The ventilation of the room is a matter of primary importance. Many a meeting, ideal in other respects, has been rendered a failure by bad air, or bodily discomfort resulting from excessive heat or arctic chill. In my girls' mission band we have adopted the plan of throwing open the windows for a few moments about the middle of the meeting, while the children stand and sing some stirring hymn,

PEOPLE.

It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal.

There is a story of a faithful woman who, being unable to interest her church in missions, held a meeting every month, going through the formality of Scripture reading, prayer, etc., with no one present but herself. That was truly heroic, but by no means ideal.

That large meetings are not impossibilities has been clearly demonstrated by actual experience in many congregations. The American Presbyterian Church in Montreal, with a total membership of 850, has a missionary society of 400 members, with an average attendance of between 300 and 400 at its monthly meetings.

But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

THE PROGRAM.

But, after all, the program is the most important part about a missionary meeting. No matter how ideal the place or the people, the meeting cannot be ideal without an ideal program. Here are ten points to be considered:

1. *The Leader.*—Carlyle says: "Let him who would move and convince others be first moved and convinced himself." The ideal leader, therefore, should be an earnest, consecrated Christian woman, full of the spirit of missions, able to inspire others with her own love for the work.

2. *The Length.*—A missionary program to be ideal, must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3. *The Transaction of Business.*—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the executive committee.

4. *The Aim.*—In every battle, owing to random shooting, there is a great waste of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because our missionary shot is fired

without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do, and that occasionally articles are read merely to fill up time? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5. *The Scripture Lesson.*—In the ideal missionary meeting the Bible is used as the “sword of the Spirit,” the all-powerful word of God, which, according to his promise, shall not return unto him void. Especial study should be given to the Scriptural foundations on which missionary operations rest: the “Great Commission as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured. The last-named topic is especially needed at the present time, when the outlook is so dark in China and worldly-minded pessimists are predicting the utter failure of Christian missionary effort.

6. *Prayer.*—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he “prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being.” Having the same great promises, missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do. An ideal season of prayer was recently observed by the mission-study class of the Young Men’s Christian Association in one of our larger cities. Before them hung a great missionary map of the world, and for an hour and a half they prayed silently, intensely, earnestly for the conversion of the world, taking up the fields one by one, until they had girded the globe with their petitions. No word was spoken save by the leader, who from time to time announced the countries in their turn.

7. *Music.*—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing. Especial interest will be felt in singing the favorite hymns of famous missionaries, as “O God of Bethel, by whose hand,” Livingstone’s favorite

hymn; hymns composed by native converts, as "In the secret of His presence," by Ellen Lakshmi Goreh; and hymns sung on notable occasions in missionary history, as "Jesus, and shall it ever be, a mortal man ashamed of thee?" sung at the baptism of Krishna Pal, the first Hindoo convert.

8. *The Study of Missions.*—To be ideal, the papers, discussions, etc., which form the main body of the program, should deal not only with the work of the denomination to which the society belongs but also with general missionary history, giving broad expansive views of world-wide and centuries-long missionary effort. No society should omit from its program the admirable union lessons provided by the Committee appointed during the Ecumenical Conference at New York.

9. *Living Links.*—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in vogue in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll-call the members give the names of their missionaries and items of interest about their work. The plan works admirably. At a recent meeting every heart was touched when one member arose and said, "It was with a sense of personal loss that I learned, a few days ago, of the death of my missionary." After telling something of the attending circumstances, prayer was offered for the bereaved family and for the work so sadly interrupted.

10. *Fresh Material.*—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders. He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.

SPRINGFIELD, OHIO.

SYMPOSIUM.

THE IDEAL MISSIONARY MEETING: HOW TO ATTAIN IT.

[Different ladies were asked to give their thoughts on this subject, and the following helpful thoughts were received. Space prevents the insertion of all in the manuscripts, and repetition in some cases caused further omissions.]

THE ideal for a missionary meeting is very much the same as for any other meeting; *i. e.*, a gathering of people having a common interest, and a speaker who has something to say which the audience is interested in learning, and able to say it in such a way that the hearers can learn it.

It goes without saying that the programme should have been carefully pre-arranged and the parts given to those who are willing to devote some effort

to preparation. The mere reading of selections does not stir the mind, while the personal element is most effective in holding the attention, for what comes fresh from some individual point of view awakens a response.

The nearer the subject one can get the more inspiration will she receive from it; therefore consult first-hand sources of information whenever possible, such as the lives or letters of missionaries, instead of relying on either the missionary magazines, which may be familiar to many, or the Encyclopedia of Missions, whose articles being limited as to space, the matter has been reduced to a skeleton, which like other skeletons is dry bones.

There should be a concrete subject presented with a sense of proportion, taking into account not only the different aspects of the subject, but the allotted time for the talk. A string of facts is no more interesting than an excess of statistics. The important features need to be shown with vividness, and the talk enlivened with noteworthy incident, that unity of conception may produce unity of impression; otherwise the entertaining story is the only part remembered.

A portion of the time is often profitably given to a report of current events in mission lands, many being often willing to assist in this way who feel little zeal for missions.

As a missionary meeting is primarily a religious meeting, more than one should offer prayer. But as ladies are prone to diffidence in leading in prayer, let several have a definite topic for brief prayer, instead of one long general prayer.

The grand old missionary Adoniram Judson, to encourage himself in prayer, told of "an effort made in aridity, in wandering of thought under a strong tendency to some other occupation, is more pleasing to God, and helps the soul forward in grace more than a long prayer without temptation."

All those who take part in such a meeting, having given the best of their mind to preparation to overcome their natural timidity in raising their voice in prayer, will be sure to go home with the same feeling as the dear old deacon who said, "We have had a good live meeting; I took part."

ANDOVER, MASS.

MRS. ELIZABETH T. HINCKS.

The ideal missionary meeting is attended by about the same proportion of the women in the church as attend the morning service on Sunday. Its leader is, in truth, a mere leader, for the others present are so full of true missionary interest that they have thoughts to utter, information to impart, and petitions to present at the throne of grace; they care so much for the subject, they possess such a sweet sisterliness, that they forget both to criticise and to fear criticism, and for a little while they commune with each

other, with their representatives in heathen lands, with their sisters just struggling out of darkness into Christ's marvelous light, and, best of all, with the loving Lord who gave his life for this cause. The hour is too short for all who wish to take part, and no one notices the striking of the clock; the woman who must catch a car slips out quietly, and when at last the leader closes the meeting all feel that it has been good to be there.

How to attain it. I don't know. We come the nearest it in our auxiliary in that meeting each year which we spend on the annual surveys. We write on each of our forty or more copies the names of two or three ladies who are neighbors; in handing the survey to one of these ladies we ask her to read it through and select a brief item to give at our next missionary meeting, then pass it to the next with the same message. Forty surveys—perhaps a hundred names—thirty at the meeting and a dozen more who really took pains to excuse themselves beforehand, sixteen who gave items, three prayers, and the hour was ended.

The only way to attain that freedom in prayer which is essential to the ideal missionary meeting is through that reviving of God's work in our hearts, which is our most earnest wish and prayer for this new century. Only as we are lifted out of thoughts of self and this world into interest and love for the kingdom of God can we have the missionary spirit that will produce an ideal missionary meeting, that will fill our treasury, relieve the overworked leaders, and carry on God's work in his way.

FOR A SERIES OF MEETINGS.

In our own auxiliary we have developed a kind of programme for the year that may be suggestive to others. In November a report from the Woman's Board meeting, if possible; in December items from the annual survey. No one is called on by name, and our motive in asking one to read, select an item, and pass to her neighbor, is as much to insure the reading of the survey as anything; it works very well, too. In January, in the Week of Prayer, prayer for the missionaries and other workers of our Branch, any who have spoken to us or from whom we have received letters during the year, and all the foreign missionary interests of our church. In February thank-offering meeting, but if we use the Lenten envelopes it will be better to combine these two plans and hold our thank-offering meeting in April. Once every year we try to combine with the two auxiliaries nearest us, and hold a "group meeting," to which the mission circles are invited. In June, annual meeting, a kind of festival, with a speaker from outside; once we made it an evening reception, with music and light refreshments.

The ideal missionary meeting should have two elements in its development; the first devotional, the second educational.

It is possible to greatly vary these exercises at different times. Praise may predominate in the devotional service on some days (and this must be easy with all the occasions of gratitude that Christian women have), while at other times a spirit of importunity may express itself in asking for blessings upon the workers in our home churches, or in praying that the special helping of the Highest may be given to those who, with greater sacrifice than we are making, have gone themselves into the dark places to carry the blessed light. To give variety and sweetness and strength to the exercises, one meeting may begin with a scriptural service, when each lady will repeat her favorite passage of Scripture, giving, if she is willing, some reason for its special preciousness; and, again, favorite religious poems and hymns may be recited, or read, or sung. It will be found that these expressions of sacred sentiment often embody some of the richest experiences of the Christian life.

The educational part of the programme is perhaps more easy than the devotional. Barring an occasional rare exception, and also excepting personal letters, it has usually been found more effective to put into one's own words the items or articles to be presented than to read them from the printed page. In this way, too, the pith of a long paper may be given in a short time. A person preparing for a missionary meeting is no longer distraught because of the paucity of interesting material, but is more often embarrassed by the abundance and richness of available literature.

SALEM, MASS.

MRS. JAMES L. HILL.

SUGGESTIONS.

1. A time limit, however great the zeal of those present.
2. A varied programme, and a leader familiar with it; a topic understood beforehand; which means something to those who attend, and which shall mean after the meeting an added personal interest in some definite form of missionary work (usually the work maintained by our churches), as well as in the missionaries themselves.
3. That the programme, though prepared, shall be as flexible as possible, and as informally carried out as circumstances permit, that nothing may check any possible expression of interest on the part of those present.
4. The parts should be brief, and taken by the many rather than the few.
5. Let necessary business occupy as little of the hour as possible, but not be slighted,

6. Let prayer be given the important place upon the programme.
7. Let there be thoughtful, prayerful preparation of the programme, and as careful a choice of a programme committee, leader and helpers each time.
8. A brief, special prayer service preceding the regular meeting.
9. The hearty co-operation of auxiliary officers and the women of our churches, aided by pulpit influence.

COLCHESTER, CONN.

MISS ABBY G. WILLARD.

The ideal meeting is with us by no means an established fact.

Perhaps we approached it at our first Jug Breaking, when a gentleman who attended was heard to say, "It did not seem like a meeting, but like a great family party." It may be we came still nearer when after a meeting where storm and illness prevented the usual attendance, a dear voice said, "We had an ideal meeting, anyway; everybody did something." Community of interest and individual responsibility. Can we reach the ideal till these two elements are united and become the basis of our efforts?

When the "missionary meeting" is a family affair; when duties are planned not to interfere with the attendance of mother and daughter; when the mite box and Prayer Calendar arrest the attention of husband and father; when brother and sister feel a common interest in the spread of the kingdom, —then, if we come to the "family party" with the thought that we have something to do, if only to listen with appreciation, and join heartily in the prayer "Thy kingdom come," we may find that the ideal is become a fact.

If we deplore that "light refreshments" add to the social side of the meeting, may we not reverently idealize that fact in the thought that the act which our Master asked should be done in remembrance of him was not to sing or preach or pray, but to eat and drink?

Thus shall we bring our lives to conform to our Great Ideal, and attain the ideal meeting.

PROVIDENCE, R. I.

MISS ELIZA V. WINSOR.

The ideal missionary meeting would be one where all persons present should be enthusiastic about the subject which called them together; or, better stated, intelligently enthusiastic, for intelligence furnishes the only staying quality for any enthusiasm or interest. What we want now is definite information, not general impressions. To many persons, even to some who compose our auxiliary membership, the missionaries are "out there." We need to study up "out there," to learn where it is and what its conditions. But the field is large, and no one can follow all its furrows

or count all its sheaves. It were well to become familiar with some particular portion and make it truly our own, while not neglecting a less thorough acquaintance of the rest. A good way to accomplish this end is to make a thorough study of the work of the Branch to which your auxiliary belongs. Find out what work it has assumed, who the workers are and something of their home history. Learn of what their work consists, the obstacles they meet in the language, religion and customs of the people to whom they go. Keep informed of progress made in school, medical or evangelistic work. A photograph of each worker can usually be obtained, and the Branch foreign secretary will furnish letters and reports from the mission-aries, which can be read in the auxiliary meetings. Perhaps a box, package or letter of interest in, and sympathy for, the work may be sent to one of these lonely laborers. This gives to the members of the auxiliary a sense of personal connection with the missionary.

EXETER, N. H.

MISS MARY GORDON.

It has been found a great advantage to have the programmes for different meetings arranged by different ladies. This secures variety, not only because each leader naturally puts her own personality into the manner of handling a subject, but some will have resources to draw from which others will lack. This was particularly noticeable in an auxiliary meeting a few weeks since, when the subject was Japan, and the leader was able to bring to the meeting three Japanese students, who presented different phases of the topic in a most attractive way.

It is thought that, in general, the meetings are more interesting where the articles are not written, but are given less formally. It is usually an advantage to have several ladies give brief articles, rather than for one to cover all the ground.

Some variety in the opening exercises may be secured by having a brief thanksgiving service in November, and a prayer service in January. One month may be given up to a workers' meeting, when topics of practical interest shall be discussed. Sometimes this is carried on by means of a question box.

When programmes for the meetings are tastefully printed at the beginning of the year, giving the topics and leader for each month, and are generally distributed, the attendance is sure to increase. If some one has been reading an interesting book on missions, ask her to give a brief review of it, and she will hardly realize that you have asked her for a missionary address.

Perhaps one of the most essential features of an ideal missionary meeting is that everything said or read may be heard distinctly by all in attendance. Let everyone who takes part remember this, and where possible face her audience.

NEW HAVEN, CONN.

MRS. T. H. SHELDON.

How can we attain the ideal missionary meeting? First of all, by securing a thoroughly consecrated Christian woman as leader; consecrated not only to Christ, but to her work. The missionary meeting will be largely

what its leader makes it; if it is bright, varied, interesting, moving on briskly, those who have attended the meeting once will want to come again.

Perhaps the ideal leader would be a brilliant, original woman; but this is not necessary if she be constantly on the watch for ideas to be gained in conversation, from both missionary and secular books, magazines and newspapers, from the experience of other leaders, and, above all, by waiting upon God for the inspiration necessary in choosing and adapting to her needs what she gains from all these sources. If she secures many people to take part in each meeting, being especially careful to give the particularly telling parts to the best readers or speakers; if she be on the lookout for especial talent in the way, not only of good reading, but of condensing, telling a story well, making a good report, singing acceptably, writing or drawing well for blackboard work; and if she is determined to make much of prayer, inducing women to let their voices be heard for the first time, even if they have to write out a prayer at home to read in the meeting, employing the method of sentence prayers now and then,—her meeting cannot fail to be a good one.

If, in addition to all this, each member of the auxiliary can be made to feel her own personal responsibility in attending the meeting, and being responsive when called upon to aid, each meeting of that auxiliary, with the blessing of God, will most surely be an "ideal missionary meeting."

MIDDLETOWN, CONN.

MRS. LUCIUS R. HAZEN.

OUR BOOK TABLE.

Verbeck of Japan: A Citizen of No Country. By William Elliot Griffis, D.D. Published by Fleming H. Revell Company, New York, Chicago, Toronto.

Guido Verbeck was the morning star in the Christian history of the Land of the Rising Sun. There were other stars in that glorious missionary firmament, but by common consent students of the period give to Verbeck the leading place in the constellation. He taught Japan the New Testament and the Constitution of the United States. He was the chief founder of the Imperial University of Tokyo. Large numbers of his pupils have had high places in the Japanese government. Many have become leaders in schools and founders of churches.

Dr. Verbeck was a great linguist. He was taught Dutch, German, English and French in childhood. He knew colloquial and classical Japanese with a thoroughness that commanded the admiration of native scholars. He and the wise and patient Dr. Hepburn were the leading translators of the Holy Scriptures into Japanese. He was a preacher of commanding eloquence. He had the comprehensive and massive mind of a statesman. As a missionary he was born to the heritage, and educated in the schools of the Moravian spirit. Above all, he was an enlightened and aggressive teacher of applied Christianity.

He never flattered the Japanese. He had at once their respect, veneration and affection. His name will be a sacred one through all the future history of Japan as the harbinger of Christian civilization in the land which,

so far in the new developments of the Orient, has led the political, educational and religious advance of all Eastern Asia.

His memory will be to Japan what that of the great leading missionaries who brought Christianity to France, to Germany and England now is to those lands. He was a most unostentatious leader. Like the morning star, his radiance may be lost in that of the greater luminary which he heralded. His self-effacement and self-sacrifice were as remarkable as his extraordinary natural gifts. He would describe himself as one of the least of the modern apostles sent to Japan, but nothing can obscure the fact that he was a great man by natural endowments, and had a career of the utmost strategic importance before and during and after the dawn of the new day in Japan.

Dr. Griffis' book claims to be only an outline, but it is drawn with a bold, skillful and tender hand. The subject has many sides, and some of them are not treated with such fullness as justice to Dr. Verbeck might seem to require; but the general effect of the picture is commanding, illuminating and inspiring. The biographer is peculiarly happy in exhibiting the charming traits of the childhood and early education of Dr. Verbeck in his father's house at Zeist, in the Netherlands. The chief schools he attended were Moravian. He drank deeply at these purest springs of the missionary spirit. Some of his ancestors were men of position in both politics and business in the Netherlands. As the boy had come into the world at the time when railroads were beginning to cover Europe, it was at first decided to make him a civil engineer. He came to America and studied the openings for his trained skill in our new regions, and caught much of the vigor and breadth of the industrial aspirations of the republic.

Commodore Perry about this time opened Japan to the Western world. The profound religious spirit of Verbeck was stirred. He studied theology at Auburn, N. Y.; was married in Philadelphia in 1859, and went as a missionary to Japan the same year. He was then twenty-nine years of age. After a most interesting career as teacher at Nagasaki he was invited to Tokyo by the Imperial government. Much of his life he supported himself and his family, and was no charge to the Dutch Reformed Missionary Society, with which he was connected. As missionary, preacher, teacher, lecturer, author, statesman, reformer, his home was Tokyo from 1870 until his death in 1899; but his range of activity included the whole empire, and his seed field its entire future history.

The writer met Dr. Verbeck at a missionary conference in Tokyo in 1882, when he was in the fullness of his powers. He looked the statesman as well as the missionary: a man capable of success in any high, intellectual calling; a powerful brain; a countenance singularly combining mildness and command, stern integrity and geniality, affluence and rapidity of mental and emotional movements, with spiritual calm and a general atmosphere of balance and strength. He was tall, alert, but unpretentious in manner, and at once commanded confidence in both his character and his judgment.

The portrait in Dr. Griffis' volume is a fairly good one, but fails to do justice to the combined majesty and mildness, kingliness and keenness of his countenance in action.

SIDELIGHTS FROM PERIODICALS.

Fortnightly Review, January. "The Chinese Wolf and the European Lamb."

Living Age, February. "Peking Legations: A National Uprising and International Episode," by Sir Robert Hart.

Scribner's, February. "Punishment and Revenge in China."

Lippincott, February. Talks with Chinese Women, Part II., by Lily Howard.

A poem, entitled "A Song for the Twentieth Century," may be found in the *Living Age* suitable for use in a missionary meeting.

Some statistics appear in the February *Review of Reviews* relating to Japanese Immigration to the United States.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

March.—The power of Individual Effort in Foreign Missions. See LIFE AND LIGHT for February.

April.—The Missionary Meeting—Our Ideal: How to attain it.

May.—Young People's Work.

June.—Buddhism.

July.—Confucius.

August.—Mohammedanism.

THE MISSIONARY MEETING.

TOPIC FOR APRIL.

1. Our Ideal. 2. How to attain it.

This subject gives to each Auxiliary the opportunity to discuss its own meetings and to develop its own favorite theories.

A few questions may be suggested: 1. How to secure a full attendance—by postal card, pleasant note or personal invitation? (See LIFE AND LIGHT, November, 1889, page 493, October, 1891, page 462.) Shall a committee be appointed to visit the uninterested and bring them to the meeting? 2. Shall the President conduct the opening exercises, or shall some specially gifted member of this or some other church be given the privilege? 3. Shall the business be discussed in the meeting or largely settled and carefully prepared by the Executive Committee beforehand? 4. What shall be the arrangement of program? (See LIFE AND LIGHT for February, 1893, page 375; also book "Fuel for Missionary Fires," by Miss Belle M. Brain, price 35 cents.) Shall the subject be divided among a number or two or three? Shall current events be given? 5. Shall the devotional part be made prominent—a number of prayers or sentence prayers?

FOR SUGGESTIONS.—*General*: See LIFE AND LIGHT for September, 1889, page 425, July, 1892, page 320, November, 1893, page 532, March, 1897, pages 110-126, February, 1893, page 75. *Social Element*: March, 1889, page 138, September, 1889, page 425, December, 1889, page 548, February, 1891, page 100, April, 1899, page 183.

See also Leaflets: A Model Missionary Society, Nos. 1, 2, 3 and 4. A Meeting of Plainville Auxiliary. All references to be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

FOURTH LESSON—THE CENTURY IN JAPAN.

Keynote: "The Isles shall wait for His Law."—Isaiah xlii. 4. Five-minute Papers on,—

(a) The Peaceful Conquest of Japan by Commodore Perry, U. S. N. "In 1853, on the Lord's Day, he, with a squadron of seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, he laid thereon an open Bible, read the One Hundredth Psalm, and then, with his Christian crew, sang from Kethe's version:—

All people that on earth do dwell.

This Christian psalm echoed over the quiet waters, the signal of a peaceful conquest. Without firing a gun or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world and to the evangel of God.—*From Crisis of Missions, by Rev. A. T. Pierson.*

- (b) Three Famous Missionaries: Bishop C. M. Williams, Dr. J. C. Hepburn, Dr. G. F. Verbeck.
 (c) The Roman Catholics of Nagasaki.
 (d) The Russo-Greek Church and Bishop Nicolai.
 (e) Joseph Hardy Neesima and the Doshisha.
 (f) United Presbyterian Societies.
 (g) *Nippon Sei Kokwai.*

Twenty-minute Review—Educational, Medical and Evangelistic.

Ten-minute Paper on Japan in the Family of Nations.

BOOKS OF REFERENCE.—1. "Japan and its Regeneration," by Otis Cary. Published by Student Volunteer Movement, New York. 2. "Narrative of the Expedition under Commodore M. C. Perry," by F. L. Hawkes. Published by U. S. Government. In three volumes. Abridgment in one volume. 3. "Life and Letters of Joseph Neesima," by A. S. Hardy. Published by Houghton, Mifflin & Co., Boston and New York. 4. "Verbeck of Japan: a Citizen of no Country," by W. E. Griffis. Published by Fleming H. Revell, New York. 5. "Japan and the Nippon Sei Kokwai," by Edward Abbott. For sale by E. S. Gorham, New York. 6. "The Gist of Japan," by R. B. Perry. Published by Fleming H. Revell, New York. 7. "An American Missionary in Japan," by M. L. Gordon. Published by Houghton, Mifflin & Co., Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1900, to January 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Atkinson.</i> —Mrs. E. M. Nichols,	15 00	
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., Th. Off., 30, First Parish Ch., 25 cts., S. S., Prim. Dept., 10.50, Collected by Mrs. L. C. Davis, 2, Central Ch., 3; Brewer, Aux., 30; Bluehill, Ladies' M. C., 4; Camden, Aux., 24; Greenville, Aux., 10, W. Miss. Meeting, 1.54; Madison, Miss. Soc., 5; Rockland, Aux., 25; Searsport, First Cong. Ch., 5; Thomaston, Prim. Class, Birthday Money, 1.22, Aux., 15,		272 86
		Total, 372 86
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, Y. L. M. B., 60; Augusta, Aux., 50; Bath, Central Ch., Aux., 18, Winter St. Ch., Aux., 109; Cape Elizabeth, South Ch., Aux., 10; Hallowell, Aux., 20; Portland, Second Parish Ch., Aux., 39; Waterford, Aux., 6; Woodfords, Cong. Ch., Little Twigs M. C., 5, Prim. Dept., S. S., 2,	166 51	
		Total, 500 51
LEGACY.		
<i>Bangor.</i> —Legacy of Nancy P. D. Wyman (in part), Charles B. Wyman, Exr.,	50 00	
NEW HAMPSHIRE.		
<i>Haverhill.</i> —Mrs. W. H. Page,	100 00	
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Campton, Aux., 17.20; Chester, Aux., 2; Concord, Aux. (Th.		
Off., 55.15), 65.61, North Ch., Cheerful Workers M. C., 8; Derry, Central Cong. Ch., Aux., 27; Durham, Rainbow M. B., 25; Franklin, Aux., 15; Lebanon, West, 25.75; Manchester, South Main St. Ch., A Friend, 50, First Ch., Cradle Roll, 2; Nashua, Aux., 25.30; Peterboro, Jr. C. E. Soc., 5; Stratham, Cong. Ch., Th. Off., 5,		244 90
		Total, 244 90

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 27.70; Lowell, Kirk St. Ch., 5, M. B., 43.81; Melrose, Aux., 9.65; Winchester, Cong. Ch. (Aux., 5), 10.05; Woburn, Woburn Workers, 50,	146 21
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Yarmouth, Aux.,	5 25
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Penny Gatherers, 34.78, Senior Aux., 150, Y. L. Aux., 25.31, A Friend, 100; Great Barrington, Aux., 51.75; Hinsdale, Aux., 17, Th. Off., Bkrs. S. A. Warriner, 20; Housatonic, Berkshire Workers, 40; Lee, Prim. S. S. Class, 5; Monterey, Aux., 20; North Adams, Aux., 140.99; Sheffield, Aux., 12.85; West Stockbridge, Aux., 15, C. E. Soc., 10,	642 68
<i>Buckland.</i> —S. S., Birthday Off.,	3 23
<i>Essex South Branch.</i> —Miss Nannie L. O'ell, Treas. Middleton, C. E. Soc., 9.25; Swam, Scott, Prim. Dept., S. S., 5,	14 25
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 23; Buckland, Aux., 18.87; Greenfield, Aux., 31.90; Miller's Falls, Children, 5; Turner's Falls, Aux., Mrs. B. W. Mayo, 15; Wendell, Children, 5,	98 77
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kuehland, Treas. Amherst, North, Aux., 30; Amherst, Second Cong. Ch., Aux., 7.50; Belchertown (of wh. 25 const. L. M. Mrs. J. B. Adkins), 41; Hadley (Th. Off., 25.27), 50.12; North Hadley, Aux., 25; Northampton, Edwards Ch., Gordon Hall Band, 50 cts., Prim. S. S. Class, 8; Southampton, Sunshine Band, 25; Williamsburg, Aux., 26,	213 12
<i>Holliston.</i> —First Cong. Ch., C. E. Soc.,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Milford, Aux., 10; Natick, Aux., 10.91; Saxonville, Aux. (const. L. M. Mrs. A. A. Pebbles), 25,	45 91
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux., 15.52; Braintree, Aux., 15.40; Braintree, South, 5; Brockton, First Ch., Aux. (12 Th. Off.), 22, Porter Ch., Aux. (25 Th. Off.), 62; Duxbury, Aux. (5 Th. Off., 3 Mem. Fund), 13; Easton, Aux. (8.50 Th. Off., 3 Mem. Fund), 15.50, A. G. in mem. of F. H. G., 1; Halifax, 25; Hingham, Aux. (3.25 mem.), 32.25, In mem. of Mary L. Tucker, 50; Holbrook, Th. Off., 57; Kingston, Aux., Th. Off., 13; Quincy, Bethany Ch., Aux. (18.81 Th. Off.), 55; Rockland, Aux. (5.30 Th. Off., and 4.20 Mem. Fund), 37.71; Scituate Centre, Aux., 10; Stoughton, Aux., 7.30; Weymouth, East, Aux., Mem. Fund, 3.75; Weymouth, South, Old South Ch., Aux. (41 Th. Off.), 44.40, Union Ch., 50,	534 83
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Acton, C. E. Soc., 10, Cradle Roll, 1.56; Westford, Aux., 20, Less expenses, 6 cts.,	30 96
<i>Phillipston.</i> —A Friend, 1.10,	1 10
<i>Southbridge.</i> —Elm St. Ch., C. E. Soc., 21,	21 00
<i>South Hadley.</i> —A Friend,	2 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 8.50; Longmeadow, Aux., 13; Palmer, Second Cong. Ch. (with prev. contri. const. L. M's Mrs. Nellie M. Bennett, Miss Julia Adeline Allen); Springfield, First Ch., Aux., 111, Park Ch., C. E. Soc., 10, South Ch., Aux., 43.10,	185 60
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, A Friend, 3, Prim. Dept., S. S., 3; Boston, Central Ch., Aux., 604, Y. L. Aux., 100, Mt. Vernon Ch., Miss M. R. Bishop, 25, Old South Ch., Mizpah Class, S. S., 30, Shawmut Ch., Aux., 37, Union Ch., Y. L. Aux., 75; Brighton, A Friend, 40; Brookline, Leyden Ch. Union, 10; Cambridge, First Ch., Aux. (of wh. 25 const. L. M. Miss Arabella W. McIntire), 126.25; Cambridgeport, Prospect St. Ch., Aux., Th. Off., 83.82, S. S., 18.64; Chelsea, Central Ch., Soc. of Women Workers, 25; Dedham, Aux., 1; Dorchester, A Friend, 40 cts., A Friend, 15 cts., Central Ch., Aux., 10, Second Ch., Aux., Th. Off., 20.95, Y. L. Aux., 49, Miss Meaus's S. S. Class, 2.15, Go-Forth M. B., 14.55; Hyde Park, Aux., 139.10; Mattapan, A Friend, 1.10; Newton, Eliot Ch., Aux., 101.87, Helpers, 14.97, Cradle Roll, 19.32; Newton Centre, First Ch., Aux., 73.53; Newtonville, Friends, 75; Newton Highlands, Aux., 15; Norwood, Aux., 9.75; Roxbury, Walnut Ave. Ch., Aux., 300, Prim. Dept., S. S., 5; Somerville, Broadway Ch., Aux. (18 Th. Off.), 32.61, Highland Ch., Cradle Roll, 3.25, Prospect Hill Ch., Woman's Union, 40; Waltham, Trin. Cong. Ch., Aux., 12.63; Watertown, Phillips Ch., Aux., 50; Wellesley Hills, Aux. (Th. Off., 6), 9; West Roxbury, Aux., 20,	2,271 64
<i>West Brookfield.</i> —Mrs. Mary F. Blair,	5 00
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Ashburnham, C. E. Soc., 5; Gardner, Aux., Two Ladies, 20; Holden, Aux., Th. Off., 17.17; Hubbardston, Aux. (with prev. contri. const. L. M. Mrs. Ellen Williams), 4; Leicester, C. E. Soc., 10; Oakham, Aux., 5; Oxford, Miss. Soc., 7.71; Warren, Aux. (with prev. contri. const. L. M's Mrs. Adella H. Robbins, Mrs. Ann E. Warren, Mrs. Emily Blodgett, Mrs. Mary E. Jennings), 10; Whitinsville, Aux., 25 cts.; Winchendon, Aux., 87; Worcester, Central Ch., Aux., 101.07, Piedmont Ch., Aux., 50, Plymouth Ch., Whatsoever Club, 20, Union Ch., S. S., 11.37,	348 57
Total,	4,580 12
LEGACY.	
<i>Worcester.</i> —Legacy of Albert Curtis,	10 00
RHODE ISLAND.	
<i>Providence.</i> —A Friend,	1 40
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Central Falls, Aux., 29.08; Chepachet, C. E. Soc., 10; Woonsocket, Jr. C. E. Soc., 8,	47 08
Total,	48 48
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, Aux. (of wh. 25 const. L. M. Miss Jerusha Crosby), 39.81; Colchester, Aux., Th. Off., 36.70,	

C. E. Soc., 5; Danielson, Aux., 20.01; Grotton, S. S., 11.38; Jewett City, Aux., Th. Off., additional, 1.60; Mystic, Aux., 35.50; New London, First Ch., Aux., 51.75; Second Ch., Aux., 21; Norwich, First Ch., Light Bearers M. C., 20, Park Ch., S. S. (Infant Class in mem. of Tom and Alice Bacon, 30), 50; Scotland, Miss. Soc., 2.50; Stonington, First Ch., Aux., 19.66; Thompson, Aux., Th. Off., 13.75; Wauregan, Aux. (const. L. M. Mrs. Timothy Parker), 25,	353 66	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 64; Enfield, Ladies' Ben. Soc., 45; Hartford, Mrs. Chas. B. Smith, 10, Mrs. C. D. Davison, 10, Asylum Hill Ch., Aux., 180.79; Farmington Ave. Ch., Aux., 4, S. S., 100.88, First Ch., Aux., 1, Prim. S. S. Class, 5; New Britain, First Ch., Aux., 103.88, South Ch., Aux., 25.54; West Hartford, Aux., 16.49,	566 58	
<i>New Haven.</i> —A Friend,	40	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgeport, Olivet Ch., Aux., 20, Park St. Ch., Aux., 150; Brookfield Centre, Aux., 1; Canaan, Aux., 10; Chester, Aux., 16; Cromwell, Eaton C., 20; Darien, Aux., 60; East Canaan, M. C., 1.10; East Haven, Aux., 12.50; Goshen, Aux., 15; Greenwich, Aux., 90; Guilford, First Ch., Aux., 20, C. E. Soc., 25; Ivoryton, Aux., 21; Killingworth, Aux., 20; Litchfield, Aux., 62.40, Cradle Roll, 4, C. E. Soc., 16; Middletown, First Ch., Aux. (50 by Mrs. James H. Bunce to const. L. M.'s Mrs. Allen Maloney, Jr., and Miss Helen C. Myers), 98.22; New Haven, Dwight Place Ch., Aux., 53.40, Grand Ave. Ch., Aux., 117, Yale College Ch., Aux., 67; Northfield, Aux., 30; North Haven, M. C., 5; Seymour, Aux., 15; Sherman, Aux., 18.85; South Britain, Aux., 18; Stamford, Aux., 49.35; Stratford, Y. L., 12; Torrington, First Ch., C. E. Soc., 10, Centre Ch., S. S., 50; Warren, Aux., 30.20, C. E. Soc., 10.08; Waterbury, First Ch., Aux., 14.25, G. T., 15; Watertown, Aux., 6.75; Westport, Aux., 10; Wilton, Aux., 50, C. E. Soc., 5.17; Winsted, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary Peck Ensign), 45, Second Ch., Aux. (of wh. 25 const. L. M. Miss Mary Augusta Pinney), 67; Woodbury, V. G., 15, A Friend, 50,	1,426 27	
Total,	2,346 91	
NEW YORK.		
<i>New York City.</i> —A Friend,	40	
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 35; N. J., Arlington, Mrs. A. G. W., 15, M. W. P., 5; Bedford Park, Cradle Roll, 13.31; Berkshire, Aux., 15; Blooming Grove, Kyle Miss. Soc., 40; Brooklyn, Nazarene Ch., C. E. Soc., 1, Lewis Ave. Ch., Earnest Workers, 25; Buffalo, First Ch., Aux., 30; Bancroft, Aux., 20, Cradle Roll, 10, Niagara Sq. Ch., Aux. (of wh. 25 const. L. M. Miss E. Mial), 35; Candor, Aux., 25; Carthage, Aux., 6; Churchville, Aux., 10, S. S. M. C., 5, Mrs. George Savage, 10; East Bloomfield, A Friend, 40; Fairport, Aux., 20; Greene, Mrs. R.		
C. Martin, 1, Mrs. W. Kelley, 1, Dr. Seymour, 50 cts.; Hopkinton, Miss A. S. Kent, 40; Ithaca, Aux., 6; Lysander, Y. L. Band, 5, C. E. Soc., 8.50, Jr. C. E. Soc., 10; Massena, Aux., 17.41; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Mrs. E. E. Conklin), 45; New York, Christ Ch., Infant Class, S. S., 2.25, Manhattan Ch., Woman's Guild, 16.47, Pilgrim Ch., Aux., 30; Orient, Aux., 15, C. E. Soc., 15, Jr. C. E. Soc., 6; Poughkeepsie, Aux., 52.85; Pulaski, Aux., 6.32, Jr. C. E. Soc., 3.68; Rochester, South Ch., Aux., 15; Saugerties, Aux., 5; Syracuse, Danforth Ch., Aux., 35, Goodwill Ch., Jr. C. E. Soc., 5, Plymouth Ch., Aux., 56.32; Spencerport, Aux., 30; Walton, Aux., 28.86; West Winfield, Aux. (with prev. contri. const. L. M.'s Mrs. George Benfy, Mrs. Hugh Davis). Less expenses, 78.99,	738 98	
Total,	739 38	
PHILADELPHIA BRANCH.		
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., Mrs. J. L. Ewell, 25; N. J., East Orange, Trinity Ch., Aux., 35.81; Newark, First Ch., Aux., 15; Orange Valley, Aux., 20.45; Plainfield, Aux., 20; Westfield, Prim. Dept., S. S., 10. Less expenses, 36,	90 26	
Total,	90 26	
NEW JERSEY.		
<i>Wyckoff.</i> —A Friend,	40	
Total,	40	
OHIO.		
<i>Painesville.</i> —Lake Erie College, Miss Mary Evans,	5 00	
Total,	5 00	
MICHIGAN.		
<i>Port Huron.</i> —First Cong. Ch., Mrs. C. B. Stockwell,	25 00	
Total,	25 00	
CALIFORNIA.		
<i>Pasadena.</i> —A Friend,	40	
Total,	40	
CORRECTION. —In February number, Norfolk and Pilgrim Branch, amount from Braintree, C. E. Soc., should be 21 instead of 31.		
General Funds, Gifts for Special Objects, Variety Account, Legacies,	8,357 24 596 98 108 21 60 00	
Total,	\$9,122 43	



President.

MRS. A. E. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

CHINA.

THE STORY OF THE SIEGE.

BY MRS. ARTHUR H. SMITH.

PEKING, September 19th.

BELOVED FRIENDS: You will, I think, be glad of a little word before I have time for the longer account of this marvelous time. My husband and I have gone through the siege of Peking, and come out with hearts full of praise, and splendidly well, thank God! The Boxer troubles quieted in our own field so that we reassembled the girls' school in April. In May (the 8th) Misses Grace and Gertrude Wyckoff and Mr. Smith and I left for mission meeting at T'ung-Chou, fifteen miles from Peking. We left Dr. Porter and his sister, Miss Mary Porter, alone at our station, except as they had guests, and we meant to hasten back early to relieve them. Man proposes! The Boxer pestilence spread over the country like a prairie fire. With unquiet hearts we went through our sessions; as our meeting closed the R. R. line to Tientsin was out and the R. R. junction burned, and with Boxers so thick we could no longer go by boat, so* we Shantung people were cut off from home. Never mind; we would stay on and work quietly at T'ung-Chou. The flames crept up closer. The Chinese government soldiers, set to guard our beautiful new college buildings and four lovely new homes, said privately among themselves their wages were not enough to live on, and while they were about it they guessed they'd do some looting for themselves! The Boxers grew bolder. One day we learned they had burned a

little Chinese chapel of ours, fourteen miles away, and killed many of the Christians. We were no longer safe in T'ung-Chou. God had kept us marvelously there. They stood in great awe of the college telescope up in a tower, which they took for a big gun. "If it goes off it will destroy half of T'ung-Chou," they said.

We sent up to Peking to ask our Minister for a guard of marines to take us to the capital. He refused, for fear it might stir up the people dangerously to see foreign soldiers with us. He told us to take a Chinese guard! We knew better. We got up at two in the night, on June 8th, and started, a long train of carts, and made that fifteen miles' journey, where we might have been wiped out a thousand times, in perfect safety!

I suppose God kept our enemies from all prior knowledge of our flight. The Chinese soldiers guarding the premises were as good as their word, and of that yard full of beautiful buildings there isn't one whole brick left—not even the wall foundations—and all the beautiful trees cut down! At Peking all the missionaries of Peking and we of T'ung-Chou went to the Methodist mission, the roomiest of all, but sadly crowded when 73 missionaries and 487 Chinese Christians had to be accommodated. The Legation gave us twenty marines and one officer, who were invaluable. The missionaries got a loan of a few rifles, and armed themselves as well as possible and took their turn at night and day duty with the marines. We had to keep a tremendously zealous guard over the gate; there were so



MRS. ARTHUR SMITH.

many Chinese members of different churches no one knew them all, and a Boxer might easily creep in among them. We labeled them "Christian," had it sewed firmly onto their clothes, and had them wear a turban at night, so that the American marines, who could not understand Chinese, would not mistake and shoot them for Boxers. There was a large, beautiful chapel, which would hold 1,500. We American Board people, about seventy, were sent there to live, almost exactly in the center, surrounded by buildings, and, therefore, safest of all. About twenty were accommodated with sleeping room elsewhere, but the rest knew pretty well how the little sardine feels in his box. Many of us had lost mattresses and pillows, and had no sheets or pillowcases, but we got some coarse blankets—horse blankets, I guess—and

used the church cushions, and camped down on the floor and thanked God we were safe. One generous soul, a rich lady, the granddaughter of John Jacob Astor, Mrs. Herbert Squiers, the wife of the First Secretary of Legation, gave us many loads of beautiful stores, which saved the lives of delicate ladies and pining little children through the dreadful siege. In shops close by we found tens of thousands of pounds of white rice, vast quantities of grain (wheat), just in from the south only five days before, any amount of fodder for animals, of which we had many, as legation people are very fond of racing. There was also an immense amount of coal, so that we and our 3,000 Chinese all had enough to eat all through those dreadful eight weeks and enough fuel to cook it, though the crisis came suddenly, and almost no one came in any degree prepared. Wasn't that marvelous? The three thousand were refugee Christians, driven away from home by the Boxers; and servants and workmen, etc. A Methodist missionary, who had once studied engineering, by the aid of our hundreds of willing Christians, fortified the Legation, with immense labor.

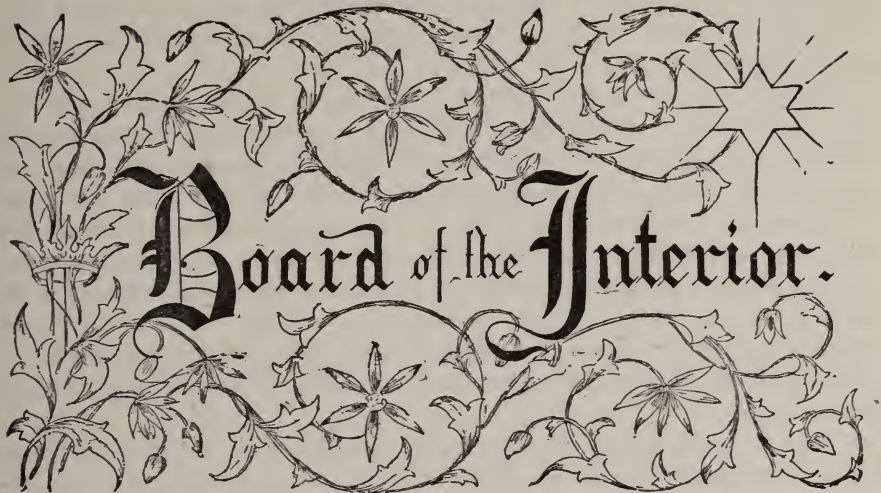
We had only very brown bread, but plenty of grain, and the ingenious women made us "curried horse" and much variety out of limited materials. We gathered daily and praised the Lord, and besought him at the morning prayers, though it was sometimes hard to hear for the firing. People grew weary and worn and spent, though still brave. Again and again the enemy fired our premises, but the Chinese made a perfect fire company, so docile and silent and self-controlled. The enemy fired about two thousand nine hundred shot and shell into our compounds in those weeks; not counting soldiers at the loopholes, less than a dozen inside the Legation were wounded! We had a wall about fifteen feet high about us, and our enemies fired wildly and wasted their shot, always firing too high. At last they pretended to wish an armistice and peace, and were ominously silent for three weeks, while they secretly worked at a mine intended to blow us up. God saw. He heard our prayers. Their mine was not quite done when the troops came marching in, August 14th, and saved us, and we could hardly find voice to cheer, we were so paralyzed with joy. My husband and I came through splendidly well. It was marvelous, the strength poured in. I felt equal to such an amount of hard work as I never did in hot weather. I was never afraid nor worried. I sailed on an ocean of peace. My Father was at the helm. Praise God for us and with us, and ask for many, not strong like ourselves, restoring mercies.

When the siege was over we must go somewhere. God at once provided for his own. A good share of Peking had been burned by the Boxers and the government troops, but there was a goodly part left untouched.

Manchu princes had run away in terror when they heard the foreign troops were coming, and near. Into the palace of one of these we Congregationalists all moved with our 250 Christians. It is a vast place, with wonderful buildings and wealth of elegant silks and satins, magnificent furs and china-ware, and many carts and animals. One building makes a beautiful chapel. In one of the plainest of the houses my husband and I are keeping house. He is working on his book on the siege of Peking. When the Boxers came to Pang-Chuang—after the Consul had warned all foreigners to go and the Porters had left—the Chinese pastor made terms with the head Boxer, and gave him a horse and some money, and our houses were spared. They said they would not spare the village, but the village went out to meet them with a fine feast, and they let it go unharmed. There are hardly any missionary homes standing except in the places occupied by soldiers, from the Great Wall to the Yellow River, except those in humble little Pang-Chuang! Under the tremendous pressure of the Governor, who insisted in wily fashion that they “must recant just temporarily to save their lives,” we are afraid many have, but do not know. The country is very disturbed still and full of defeated Boxers and soldiers, and it may not be safe to return this winter to Pang-Chuang. God will guide.

Our Christians here are beset by a whole new wilderness of perils. Do pray for them. We dressed them and fed them and warmed them from the generous stores we found in this palace, until we could get them work. . . . When we went to the Legation, a prince who occupied a palace right across the road ran away, and all our Christians were placed there (God’s wonderful promise for his Chinese children), where we could guard them, and they could help us. They were hustled off so hastily from the Methodist mission that they were worse off than we even, and there was scarcely a book saved in a girls’ Methodist boarding school of one hundred girls; they had one New Testament and, I think, one hymn book. Faith and love were not left behind, and the prayer meetings through those weeks were so pathetic, with the broken remains of families telling where and how they lost the rest. Oh! pray for the martyr church of China and for the sore-hearted, ashamed, sorry ones who were weak and recanted. I believe out of this is to come the revival we wrestled for so long. Profound, tender, grateful thanks for your prayers that carried us through. There are a thousand things untold, but you do not want to wait for them, so this shall go and carry so much love to all. . . .

“He chooseth our inheritance for us.”



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LETTER FROM MISS BARROWS.

The following extract from a letter from Miss Barrows gives us an insight into the busy life and varied experiences of a missionary:—

MISS COZAD and I came down from our summer rest the 1st of September, and our time from then until the Conference was largely taken up with helping our friends from China. Among these we had the pleasure of having Dr. and Mrs. Goodrich and their children with us for some time while they were getting ready to go on, and heard thrilling accounts of their deliverances.

I need not write you of the Conference at this late day. We all felt that it was very helpful. The fraternal feeling among all who were there was very delightful, and as I looked over that company of earnest men and women, the feeling which came to me most strongly was of the power they

ought to be and must be in this country if fully consecrated to the Lord and filled with his Spirit. Perhaps that is what we need most to pray for. The reports, when they are out, will, I am sure, be of use to you at home as well as here.

We put off opening the school till the first of November, on account of the Conference. We have two second-year women, one of them connected with and supported by the Southern Presbyterian Mission, and there are four new women of the regular pupils, and one or two more who come irregularly. They are not prodigies in the way of scholarship, but we feel that in character and experience they are fitted to become good workers. Comparing our school with other schools for training Christian workers, we find we are not behind them in point of numbers; and we believe the time is not far distant when the blessedness of full consecration is going to be more widely known, and when there will be more seeking to prepare for direct work.

Miss Cozad is taking my part of the teaching with her own till New Year's, in order to let me do a little touring; and we have besides two Japanese teachers—an evangelist who comes up from Akashi three times a week, and a woman who gives us all of her time. We get our music as usual from the college. We try to give them just as good preparation for their work as though there were more of them.

I have just spent a week with the dear Tomba church, of which I am so fond, having for my helper there our graduate of last year, who is doing good work, and the pastor, who was our constant companion. He is no longer a young man. He was the first convert in Tomba sixteen years ago or so, and has been a Bible seller and evangelist for many years. He had one year in the special theological at the Doshisha, but has often mourned his lack of preparation for the work, and been tempted to give it up. While I was at home, however, he was able to come to a full decision to consecrate such powers as he has to the Lord, and spend the remainder of his life in this service, and is very happy in it. He was ordained last year. We had a delightful Sabbath. Forty of the "saints" came together for the communion service, some of them a distance of twenty-five miles, and two were baptized. We had a congregation of sixty in the little church in Hinokiyama. Many of the Christians there are such stanch, stable men and women, always the same, and children brought up in the faith are growing into earnest Christian men and women. It does my heart good. This is one of the fields where Dr. Gordon did such good work, and they mourn for him as for a father. As a mission we feel greatly bereaved. The loss comes as a personal grief to every one of us.

For him, doubtless, it is blessed, but who will be sent to take his place? I found new proof in this tour of the readiness of people to hear the truth if only there is some one to take it to them.

Coming home from Tomba we were just upon Thanksgiving Day, and as it was to be here this year it meant some busy hours in preparation. Seventeen sat down at our long table well supplied with good things, and a pleasant, social hour was followed by services at the Union Church, where we had a good address from Dr. Hail, of Osaka, and the good old songs stirred our patriotic hearts.

Miss Dudley is making her preparations to leave the 4th of January. It is not a pleasant thing to anticipate, only as we know it will be good for her.

We are to have a wedding here to-night. A young man whom we have known for some years, and who is working for Mr. Ishii, of the Orphan Asylum in Okayama, is taking a wife, and as her home is unchristian and he has none he wanted to come here. I must go now and help put the room in readiness. Mr. Osada is to perform the ceremony.

LETTER FROM MRS. MARION M. WEBSTER.

BAILUNDU, W. C. A., Oct. 24, 1900.

WE go to kindergarten at half past eight, and it has been eleven o'clock every day so far when we get out. After the first two or three weeks, when we get things in running order and a regular plan of work laid out, we hope we shall not have to spend so much time preparing for the next day's work. We plan to get through by half past ten, letting the children out fifteen or twenty minutes earlier. As I cannot sing, and Mrs. Moffat is not familiar with the Umbundu songs, Mrs. Stover is helping with the opening exercises for a time.

We have children enough to keep several teachers busy. We had forty the first day, and the number is increasing; yesterday we had fifty. They are a wild, unruly brood, about as unmanageable as so many chickens would be. Mrs. Moffat has excellent ideas and methods of work, which, if we can carry out—and I think we can—in a moderated form, we shall make our kindergarten a success.

It is all new work to me. Heretofore there have always been children who were old enough to learn to read, and I have taken them into another room and given them lessons in reading and sewing while Mrs. Fay and Miss Fay had charge of the kindergarten proper. That class we have sent

into the senior schools, for Mrs. Moffat needs my help with the little ones. In the afternoon I go into the other school at half past one, and it is nearly half past five every day before I get out. Mrs. Moffat is helping in the boys' department; takes three of the most advanced classes. Then four of the older boys, when they are through with their own lessons, each take a class of four or five boys. Without all this help I never could get through. The attendance, so far, is larger than last year. We opened with something over fifty, the second day had eighty, and the number has increased every day since, until yesterday we had ninety-eight present.

My evenings are all occupied, too, except Saturday, and that evening I will reserve for myself; Monday, Tuesday and Wednesday evenings are given to a class in English—the same class I had last year in school. That time in school is given this year to another beginners' class in English. These boys did not want to give up English entirely, nor did I want to have them, so I told them they could have three evenings each week. They are reading in the Gospel of John, and some time is devoted to talking. They are doing very well, indeed, in talking. The new class are mostly young boys, some of them very bright, and I think they will do better than the older ones have done. I shall be disappointed if they do not. Thursday evening is the regular church prayer meeting, and Friday evening our English prayer meeting and Bible-study class. Next week I must try and get some work done in my flower garden. I have sewing, too, that needs to be done, and Christmas is coming, which means a lot of extra work for everyone. But I must not look ahead or I shall get discouraged. "One day at a time," that is sufficient.

One day last week we had the excitement of a fire on the station. Only one family was made homeless by it, but had the wind been blowing in a little different direction the Stover's house would surely have caught, and if theirs had burned there would have been no saving mine. The house that burned was one that stood on the outskirts of Mr. Stover's garden, and was being temporarily occupied by a family who are building. It caught from some rubbish Mr. Stover was having burned in his garden. The house was some distance off, and there was no thought of danger. A large clump of bananas were growing near where the fire was started and between the fire and the house. Some of the leaves were scorched by the fire and after a time became dry. A sudden gust of wind came up, the banana leaves caught, and the wind carried the fire across the intervening space into the grass roof. The boy who saw it said it went off like gunpowder. It happened at noon, just as we sat down to the dinner table. There were only a few boys around, for that day nearly everyone had gone to the woods. It seemed useless to try to save the house, for in a few minutes the roof was all ablaze. They saved nearly all their goods and the windows and doors of the house. With green bushes and water they kept the fire from spreading to any of the other houses around. On the garden side there was a lot of very tall, dry grass, and the tufts of burning grass from the roof falling into it kept setting it afire. As soon as the roof fell in the real danger was over, and the fire was put out entirely very soon with water. We found the irri-

gating ditch was worth a good deal just then. The family have found other shelter until their own house is finished, and we are all thankful no greater damage was done.

Some days ago the mail carriers returned, but they did not bring us any mail. No steamer came to Benguella at that time. We were disappointed not to get our mail, but there is nothing to do but to wait until next time. I hope this will not mean a change of steamers again. The report is that trade at Benguella is falling off, and we hear that the price of rubber in the interior has gone up so much within the last year that it is no longer profitable for the people of Bihe and Bailundu to go in for it. Within the last few months, since the caravans from the interior are returning, carriers have become very plenty. At all the stations, except Cisamba, we are getting more carriers than we need. It is said that some even brought their cloth home rather than buy rubber at the price demanded. Rubber does not seem to be as much in demand at Benguella as it has been, so that while the price in the interior is going up, the price at the coast is not. We are not sorry to learn that trade is falling off, and we trust it will continue to. I overheard Samesele say yesterday that it was not rubber they wanted now but slaves. I think it is not exaggerating to say that at least three hundred slaves leave Benguella every month, and that number has been known to leave on one steamer. It is a sad condition of things, but how is it to be remedied?

YEREBAKAN REVISITED.

BY MISS CHARLOTTE D. SPENCER.

MANOOK, preacher from Yerebakan, had come down to Fekke. I went back with him, reaching Yerebakan about seven o'clock. We were about six hours on the way, winding around the mountain peaks, dipping down into the valley, and following for a time a mountain stream, then climbing again to the mountain tops.

About an hour this side of Yerebakan we stopped at a small Armenian village where, as yet, the gospel light has not entered. I understood from Preacher Manook that many occasional attempts had been made to arouse interest, but so far they are very bitter and prejudiced. The Armenian priest of Yerebakan presides over this village also, and joined the group of people who gathered around us. They seemed pleased to have us stop, and showed their hospitality by serving us with Turkish coffee in tiny cups and to apples. The latter they insisted on our taking with us, though they were the last from their tree, and their grape harvest had been ruined a few days before by a heavy hailstorm. Yerebakan lies on the sloping mountain side, looking, as its name (one who looks to the earth) implies, into the valley before it, and almost over the panorama of peaks and mountain heads beyond, something like Fekke, yet with a more limited prospect. But the air is good, and a goodly number of trees take from the barrenness of its appearance, for the houses are nearly all earth-colored. We settled ourselves in the girls' schoolroom, adjoining the church building, both of which were among the improvements in which I took great satisfaction. The church is

neatly built, with two pillars supporting its roof; it is well lighted and roomy for a village church, and its graded yard is shaded by a fine old walnut. I remember well the old dark building, not half the size of this, with its brown mud walls and floor, which used to stand here, and I rejoice in the change. To Rev. J. C. Martin, our station missionary, now in America, belongs the praise of this improvement. The brethren began to come in at once with hearty welcome, and it was pleasant to see again the old faces and greet the new. Not many of the women could stop for more than a word of greeting at this time, for they were on their way to the neighboring hill where the flocks of goats and the milkers were gathered.

Among those who thus came was Turvanda Hanum—a dear woman who was one of our valued teachers when I left the home in '84; since married and settled in her native village, where she is a power for good among the women. She invited me to the hill at milking time, saying it was a good time to mingle with the women socially. I went several times, and aside from their pleased friendliness it was interesting to note how the owners knew their own when to me they looked so alike; and to see the goats respond when called by name. The milker sits with her pail before her and another backs the goat, which is milked from behind, up to her, holding it to prevent accident. At this time of year each goat gives but a teacupful or less, yet no one neglected the "muckles." In the week that I remained here I visited all the houses, Evangelical and Gregorian—a hundred in all. I found the people invariably cordial, and so grieved if I, by mistake, passed any by, that I had to go back and hunt them up. We had many earnest talks, and I could but wish that I might respond to the oft-expressed wish and stay a month or more among them. Of the hundred houses here forty-five are Evangelical. The church numbers fifty-seven members, of which fourteen have been added this year. I counted two hundred and thirty in the congregation on Sunday; eighty of them women and girls. Of course a good many were Gregorians. The boys' school last year numbered forty; the girls' school thirty. Here, again, were several who wished to place their girls in the Hadjin Home, but were not ready to give money, and we could take no more in.

The Wednesday noon meeting was well attended, over seventy being present, and on Sunday noon we held another meeting for them in the girls' schoolroom, which was filled. This meeting is usually devoted to young women and girls. At the same time a meeting for young men and boys was held in the church. The preacher—Manook—seems to have strong influence over them, and the number of young men in the audience was remarkable. I noticed that the congregations at the Tuesday evening (lecture) and the Thursday evening (prayer) meeting were largely made up of young men. Their singing was a much better grade than I expected to hear, and these young men have raised money for a twenty-five dollar organ for their church. I found the village larger, the houses recently built in much neater, better style than the old ones, and the people, especially the Evangelicals, greatly improved over the old days. It was here that the women used to say to me, "What does God care for what we do and are—here on this lonely mountain top?"

The Gregorians have, besides their old priest, a teacher who had one year in the St. Paul's Institute at Tarsus, and feels himself qualified for any work. Whenever the iron is rung for Evangelistic services, his rings out for a like service, even to the mid-week lecture for the women. His zeal is commendable, but from what I could see and hear I fear he is but a blind leader of the blind.

LETTER FROM MISS GERTRUDE WYCKOFF.

Miss Gertrude Wyckoff's letter is of especial interest in giving us glimpses of life among Chinese Christians:—

I HAVE just returned from such a tender funeral service—that of a little girl five years old, the child of Mr. and Mrs. Greene, who for several weeks had been in Pao-ting-fu awaiting relief from their confinement by the allied troops. They had no place to bury the little girl in Pao-ting-fu, and, living in an official Chinese family, they were not allowed to keep the coffin in the place, but had to leave it in a temple. When the troops reached there they demanded it and brought it with them. It is a great comfort that they could lay her to rest in a cemetery, with Christian friends to sympathize with them; so glad are they, too, that she died of disease and was not murdered.

The other day I attended the funeral of a Chinese baby, the child of a Tung-chou graduate. It was the sweetest funeral of a Chinese I ever saw. A little coffin had been prepared for the child; the oldest brother had prepared a head-board for the grave with the name and date of death; the family, old and young, hovered around the coffin in a way so expressive of their love. They had not been afraid to have the brothers and sisters look at the dead baby and touch its lifeless face and hands. The heathen fear a dead body so, and shrink from having children near it. The sisters cried genuine tears; the mother also. Miss Porter took over a few white flowers, and the mother tried to put them into the little hand, saying, "He couldn't hold it!" Then when they were about to nail on the cover she stooped over and kissed the little face and said, "I shall not see you any more." When we went in her first words were, "He's at rest." Such genuine love and tenderness we seldom see among the Chinese. This family is a beautiful Christian family, and this last manifestation of love for a dead baby was to us a full testimony to an understanding of much of the truth of the Bible, and a sincere appreciation of it.

I have a letter from Grace, in which she tells me she is well and very happy. If the railroad is completed she will doubtless visit me some time this winter.

The streets of Tientsin are most interesting now. People who visited the World's Fair in America say it is like the Midway. Such a gathering of the representatives of so many nations. The soldiers of each in their respective uniforms, and business done in the various peculiar ways, makes the place so unlike what it was. The Sheiks are very interesting, and the distinctions among them are marked by their headgear. Merchants, Mohammedans, rahputs and servants, the French from Algeria in their red fez, the

Germans with their helmets, the little Japs, the trim-looking Chinese soldiers of the Wei Hai Wei (British) regiment, our fine-looking Americans and the British, together with the Italians and the Russian and French,—these all we see daily. It is not very pleasant to be on the street, but necessary errands take us out occasionally.

A WORKINGMAN'S THREE MOTTOES.

SOME years ago in a workingman's magazine in Britain, a Christian mechanic wrote an article on his "Three Mottoes." They were, "I and God," "God and I," "God and not I." The paper was a simple history of the three stages of his service as a disciple. First, when he conceived of the work as his own, and asked God's help; then when he thought of the work as God's, and himself as a co-worker in it; but the last and most restful and successful stage, when he saw God as the one great worker, and himself as only an instrument, taken up, fitted for service, and used in God's way and time.

Nothing is more needful than for us to feel that we are simply and only tools in His hand; and the highest perfection of a tool is that it is absolutely ready for the workman and perfectly passive in his grasp.

When we learn this lesson, that it is His yoke we take on us, and His burden that we bear, we cease to feel any of that care which implies a responsibility we cannot sustain and an anxiety we cannot endure. There is an ability we do not possess, a strength we cannot command, a result we cannot control. Obedience is ours, and only obedience. He assumes all responsibility, both for the command and the consequences.—*The Missionary Review*.

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RECEIPTS FROM DEC. 10, 1900, TO JAN. 10, 1901.

COLORADO	165 10
ILLINOIS	2,181 50
INDIANA	29 70
IOWA	308 20
KANSAS	35 95
MICHIGAN	316 08
MINNESOTA	274 52
MISSOURI	422 05
NEBRASKA	61 39
OHIO	1,331 58
SOUTH DAKOTA	18 30
WISCONSIN	166 89
TEXAS	3 00
MISCELLANEOUS	19 27
Receipts for the month	5,733 53
Previously acknowledged	5,878 79
Total since Oct. 20, 1900	\$11,212 32

INDIA RELIEF FUND.	
Received this month	11 00
Already forwarded	15 74
Total since Oct. 20, 1900	\$26 74
CENTURY FUND.	
Received this month	981 35
Already reported	484 28
Total since Oct. 20, 1900	\$1,465 63
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	180 75
Already forwarded	93 25
Total since Oct. 20, 1900	\$274 00

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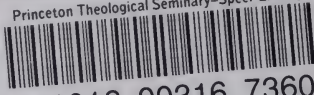
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